

Millennial Star



Deseret News Photo

A Nineteenth Century English Girl.

Across the Atlantic the Mission Centennial was observed.

(See pages 545 and 550)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 34, Vol. 99

Thursday, August, 26, 1937

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

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And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption.—Moroni 8: 20

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THIS WEEK'S COVER—

While Church members in Britain were celebrating the Mission's hundredth anniversary at Preston and Rochdale this month, another Centennial celebration was being held in the Tabernacle at Salt Lake City, with a pageant of ten tableaux depicting the colourful history of the British Mission.

Among the cast of 250 taking part in the Tabernacle pageant was Beverly Brown, who portrayed the role of an English girl of the last century. She is featured on this week's cover in the Victorian costume she wore in the pageant.

HOW THE CHURCH HAS FARED IN BRITAIN

By ELDER RICHARD L. EVANS

ON a Sabbath day one hundred years ago an assemblage of approximately nine thousand curious persons gathered on the shores of the River Ribble at Preston, Lancashire, England, to witness the first Mormon missionaries to Great Britain baptize nine persons by immersion—the first baptisms of this dispensation so to be performed on the European side of the water, and at the hands of authorized servants of the Lord, bearing the Holy Priesthood.

It seems a strange thing that such curiosity should be aroused by the administration to nine persons of an ordinance in the manner that the Lord has commanded shall be performed for all men. Preston was not a large town at that

time, nor is it to-day. Nine thousand people then represented a very substantial part of its population—and yet near this number gathered by the river's edge to see, of all things, baptism by immersion performed at the hands of missionaries who had been in England only ten days, in Preston only a week, and who, of all things, proclaimed not only that the Lord God could still speak, but that He had actually dared to speak—that He had restored to earth His everlasting Gospel and the keys wherewith to administer its ordinances—that the long reign of apostacy and darkness was ended, that the Priesthood of God was again on

Well-known Author

To many *Star* readers, Elder Richard L. Evans is well-known. He served as associate editor of the *Star* from June, 1927, to November of 1928, and then held the position of European Mission secretary under President John A. Widtsoe.

Now managing editor of the *Improvement Era*, Elder Evans is author of a recently published history of the British Mission entitled, *A Century of Mormonism in Great Britain*.

earth, that men—whether they be potentates of high Church or humble laymen—must have faith, must repent, be baptized and receive the ordinance of the laying on of hands for the gift of the Holy Ghost—and all this at the hands of a group of impoverished missionaries who had, so far as the standards of the clergy were concerned, neither training, nor credentials, nor flock, nor pulpit, nor frock coat, nor polished speech, nor money, nor a change of clothes nor a sure place to lay themselves when night and weariness pursued them.

The audacity of these Mormon missionaries did not stop there. They went further—much further than this in their "indiscretion." They proclaimed not only that the Lord had spoken but that He had spoken all this and done all this through the instrumentality of a young unschooled farm lad—Joseph Smith, who had been directed to a hill called Cumorah, wherein were kept golden plates on which was engraved the story of an ancient Hebrew people, the forefathers of the American Indian, giving an account of their dealings with the Lord and each other—a companion book to the Bible, abridged by an ancient Prophet called Mormon, and

containing a fulness of the everlasting Gospel.

But the telling blows of these Mormon missionaries did not stop even there. They told the people of Preston not only that the Lord had re-established His Church, but that it would spread to every nation, kindred tongue and people, that it was the only Church with which the Lord was well pleased, that it was the only Church which possessed aught but a semblance of authority, that it was "the stone cut out of a mountain without hands" which should fill the whole earth and that there was no other way under heaven whereby a man could gain salvation and exaltation in the Kingdom of our Father.

Of all things to tell nineteenth century Britain behind whose people were centuries of traditions of so-called Christianity; whose sovereigns were then, as now, kings by the grace of God and defenders of the faith, whose Bible used in all the English-speaking Christian world was called the King James version; whose ministers of Protestantism and the state church were renowned for their learning, and whose people were heralded for the devoutness and sobriety of their belief. It took more than courage for seven Mormon missionaries to stand on British shores and tell that story a century ago. It takes more than courage to do it now. It took them, as it does now, faith—a soul-penetrating conviction that amounts to nothing less than certain knowledge that these things are and were God's very truth, of which there is no doubt and from which there is no appeal.



Richard L. Evans

Writes Mission History.

The opening of the British Mission of the Church of Jesus Christ of Latter-day Saints back in July of 1837 came about under trying circumstances. But it was a matter of destiny, a matter of inescapable obligation. To this Church had been assigned the task of preaching the Gospel to all the world. Great Britain, world-minded, English speaking and tolerant was the logical starting point.

The first edition of the Book of Mormon had been published eight years before. The Church had been organized in 1830, seven years before. From the beginning the Latter-day Saints had been singled out for persecution because of their beliefs.

Finally, however, in the midst of troublous times in Kirtland, Ohio, in 1837, the word of the Lord came to Joseph Smith "that something new must be done for the salvation of His Church. And on or about the 1st of June 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation . . . of the First Presidency to preside over a mission to England, to be the first overseas mission of the Church of Christ in the last days."

Out of various circumstances, and through troublous ways, a party of seven missionaries found themselves en route to England aboard the sailing ship *Garrick* July 1st, 1837, out of

the port of New York. Three of the party were New England born. Others had emigrated from England to Canada later to accept the Gospel and return as missionaries to their native land to bear witness of the restoration to kindred and friends.

After a favourable voyage of twenty days, during which they preached to their fellow passengers, the first British missionary party entered the River Mersey and the port of Liverpool. Following a brief stay in Liverpool, during which time they petitioned the Lord for direction, they were prompted by the Spirit to go to Preston, some thirty miles to the north, where they arrived by coach, Saturday, July 22nd, 1837.

By four of the party that first evening in Preston was spent at the home of the Reverend James Fielding brother of one of the missionaries, Joseph Fielding. The next morning, the Sabbath, July 23rd, 1837, they all attended the Reverend Fielding's service in Vauxhall Chapel, and in answer to prayer, without any request for the privilege having been made, the Reverend Mr. Fielding announced that some missionaries from America would be heard from at the afternoon session, at which time Heber C. Kimball delivered the first public Gospel discourse in Great Britain, and bore witness of the restoration. This initial meeting was followed by others in the Vauxhall Chapel on that same Sunday evening and on the following Wednesday, after which Vauxhall Chapel was closed to the missionaries by the indignant Reverend Mr. Fielding, when he suddenly realized that he stood in danger of having his livelihood taken away from him as members of his flock began to apply for baptism into the restored Church of Jesus Christ.

But the negative reaction of the Reverend James Fielding had come too late. His brother, Joseph, and his sisters, Mary and Mercy, had joined the Church in Canada and had written him of their joy and conviction in this new found truth, which information he had conveyed to his congregation, members of whom, with many others throughout Great Britain, were already prepared for the Gospel and were praying for the advent of its messengers. And so, despite opposition from the clergy, there followed on Sunday, July 30th, 1837, the first British baptisms into the Church. Since that time Mormonism has reached, one way or another, into virtually every city and town, every village, hamlet and crossroad, in the United Kingdom.

Six of the seven Presidents of the Mormon Church, excepting only the Prophet Joseph Smith, have laboured on British shores. The oldest current periodical of the Church, the *Millennial Star*, is published there. Queen Victoria accepted a Book of Mormon at the hands of Lorenzo Snow, a former President of the Church, as a gift from Brigham Young, who spent an eventful year of his life on British shores. Charles Dickens wrote eloquently and in high praise of the Mormons in Great Britain. Read his chapter "Bound For the Great Salt Lake" from *The Uncommercial Traveller*. The irrepressible George Bernard Shaw currently speaks highly of the Mormon people, and complimented them with glowing tribute in a nation-wide radio address from the Metropolitan Opera house in New York on the occasion of his 1933 visit to America. The British Govern-

(Continued on page 556)

EVIDENCE OF DIVINE AUTHORITY

Centennial Conference Address.

By PRESIDENT RICHARD R. LYMAN.

IN the few moments I stand before you I desire to speak of two matters.

First: President Grant is nearly 81 years old. During those 81 years there has been in his soul, I am sure, no ambition more intense than his desire to give his physical, mental and spiritual powers for the advancement of the young people of the Church.

Before President Grant came to London, I was asked if he would be willing to sign 500 achievement awards that were to be given to the Mutual Improvement workers of the British Mission. I exclaimed that signing all these awards, I feared, would be asking too much of the President.

I have been closely associated with the President for a long time. I was ten and he twenty-four when he was made president of the stake where I lived. I used to curry his horses, put on their harnesses, hitch them to the buggy and go to the train to meet him. When he took me with him through the stake, we slept in the same bed. I have been more or less closely associated with him all my life. We have been M.I.A. workers together for more than forty years.

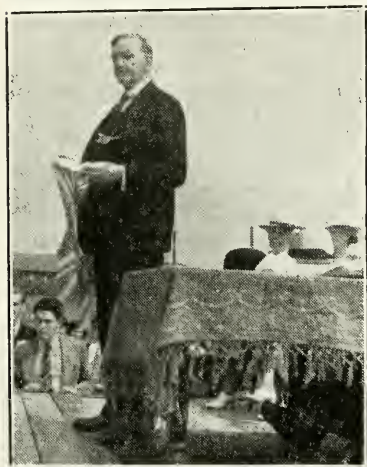
I said, "President Grant, we have 500 Mutual Improvement Association achievement awards. Can you take

the time and have you the strength to put your name on all of these? Imagine what a splendid effect it will have on our M.I.A. work in Scotland, Ireland, Wales and England to have your name written by yourself at the age of eighty on these five hundred awards!"

He could not say no to any request that would advance the cause of M.I.A. Promptly he replied, "I will do it." On all of these awards you will therefore find his name.

In all M.I.A. activities from the beginning, for he was one of the first officers, he has been the outstanding leader, the man, figuratively, who has stood on the tallest peak, the man who has lifted the banner highest, the man who has waved it most vigorously. My heart rejoices, my soul is glad to be here with him and attend this memorable Centennial Celebration.

(Continued on page 557)



President Lyman
At the Centennial Conference.

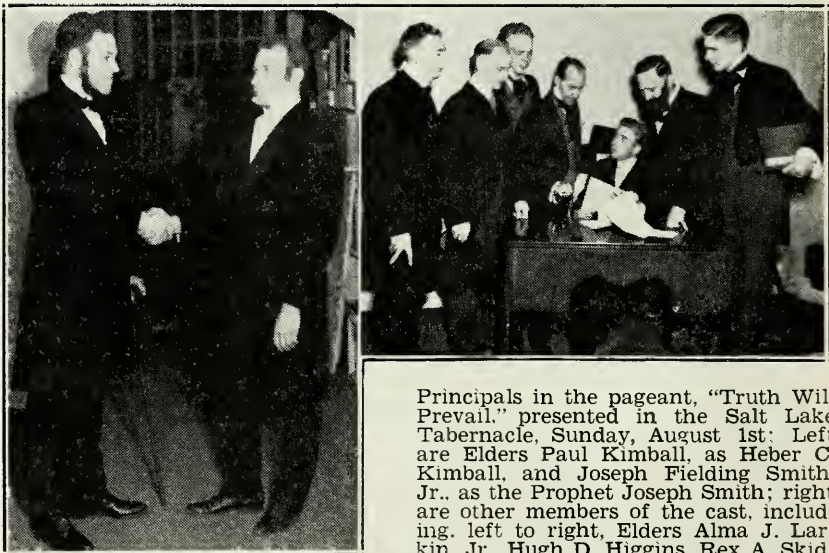
BRITISH CENTENNIAL IN ZION

By Elder Parry D. Sorensen

WHEN the first Mormon missionaries to Britain arrived in Preston, first city to hear the message of the restored Gospel, they found a huge banner in the street bearing the phrase, "Truth Will Prevail."

Those same three words which were displayed in that Lancashire town a century ago, and accepted by the missionaries as a good omen, furnished the title and theme for a pageant commemorating the Church's one hundred years in Britain, which was presented in the Salt Lake Tabernacle simultaneously with the Centennial Conference this month at Rochdale. On the evening of Sunday, August 1st, a crowd estimated at 10,000 jammed the huge Tabernacle and grounds to witness the historic pageant, in which 250 costumed persons took part.

The pageant, written by Elder Wendell J. Ashton, formerly associate editor of the *Star*, consisted of ten tableaux, depicting in appropriate and picturesque manner many of the memorable scenes in Mission history. The first tableau presented the Prophet Joseph Smith and Elder Heber C. Kimball in the Kirtland Temple, when the latter was called to open the Mission. Following scenes depicted the departure of the first missionaries, their arrival at Merseyside, the first Mormon sermon in Vauxhall, an early day street meeting, the first baptisms in the River Ribble, the first conference in Preston's



Principals in the pageant, "Truth Will Prevail," presented in the Salt Lake Tabernacle, Sunday, August 1st: Left are Elders Paul Kimball, as Heber C. Kimball, and Joseph Fielding Smith, Jr., as the Prophet Joseph Smith; right are other members of the cast, including, left to right, Elders Alma J. Larkin, Jr., Hugh D. Higgins, Rex A. Skidmore, Walter H. Andrew, Owen Woodruff McEwan, Gordon Taylor Hyde, and Victor Brown.



Wendell J. Ashton
Wrote the pageant.

"Cock Pit," a council on a Herefordshire beacon when Elders Brigham Young, Wilford Woodruff and Willard Richards decided to publish the Book of Mormon in England, the handcart Pioneers, and the finale, representing the corps of missionaries carrying on the Lord's work in Britain to-day. In the latter scene, one hundred returned missionaries who formerly laboured in the British Mission took part.

At the conclusion of the pageant, the congregation sang "Arise, O Glorious Zion," written by a native Britain, Elder George Careless. An address by President David O. McKay followed. President McKay has twice served on a mission to this land, the first time as a travelling missionary, and the second as president of the European and British Missions. He attributed the success of the missionaries

to sincerity, inspiration and bravery.

The invocation was offered by Elder George F. Richards, and the benediction pronounced by Elder John A. Widdsoe, both former Mission presidents and both members of the Council of the Twelve Apostles.

Another appropriate feature of the pageant and celebration lay in the fact that the parts of the Pioneer missionaries were essayed by descendants of the actual participants in those history-making events. For instance, Elder Joseph Fielding Smith, Jr., great-grandson of Hyrum Smith, the Prophet's brother, played the role of Joseph Smith. Elder Paul Kimball, former Rhodes Scholar at Oxford, and great-grandson of Heber C. Kimball, portrayed his great-grandfather; Elder Henry Richards, great-grandson of Willard Richards was in a similar role.

High above the stage was a screen upon which were projected lantern slides showing various landmarks and present day chapels in the Mission. A bit of colour was added to the occasion by a large group of young women dressed in costumes of Ireland, Scotland, Wales and England, who sat directly in front of the stage.

To make the occasion completely "British," arrangements were in charge of a committee composed of Elder Charles A. Callis, of the Council of the Twelve Apostles, who was born in Ireland, and six recently returned missionaries Elders Gordon B. Hinckley, W. Jay Eldredge, Wendell J. Ashton, Ralph W. Hardy, B. Fred Pulham and Alma J. Larkin, Jr.



Norma Berntson

*An Irish Lass in
 the Pageant.*

THURSDAY, AUGUST 26, 1937

EDITORIAL

OPPORTUNITY—

That the Church of Jesus Christ of Latter-day Saints gives its members unprecedented opportunity for self-expression and activity was demonstrated at the Centennial celebration. From the pulpit, the platform, the stage and the playing field members varying in age from eight to eighty-four years took part. Others served on the various committees, contributing freely of their time and energy; while still others helped to assume financial responsibility. It was everybody's affair. Everybody was needed and everybody responded. Everybody seemed to be busy and everybody seemed to be happy. Of the many hundreds in attendance it is safe to say that there were very few who were not responsible either directly or indirectly for the success of that great and important event.

It is often said that this Church has fewer lay members than any other Church. While this may not be literally true it is certainly true that it has fewer inactive members. Through its expansive organization, its varied programmes and its many activities, the Church furnishes almost unlimited opportunity to its individual members and to its families for self-expression and self-revelation. In turn it has equal opportunity for the discovering of hidden talent and for its development.

Sociologists have remarked that these are no doubt some of the reasons for the interest and devotion of Latter-day Saint members to their Church, and they are no doubt correct in this view.

Of the fundamental human desires, recognition probably ranks next to security in importance. Every human being unconsciously or otherwise seeks recognition and attention of some sort and responds in some manner when it is given.

To be ignored and left out makes for feelings of discouragement and inferiority. To be recognized and taken in and made to feel worth while encourages and inspires. People flourish when there is recognition and opportunity.

The smallest unit of the Church organization is a ward or branch. In a ward recently it was reported that it took 65

Large Percentage Engaged in Work of the 75 women in the ward to fill the necessary positions for the women's work alone. Only ten were left who did not hold office, but even these ten were actively participating in the educational work. When all the positions in any given ward or branch are filled—those in the various Priesthood Quorums and the Auxiliary Organizations—there are few indeed left who have no responsibility.

Recognition inspires and responsibility brings development and uplift. A social worker went into a Latter-day Saint home recently and in discussing plans for the family, which was

in trouble and despair, found that the chief element upon which to build morale, was in that fact that Mary was secretary of the Sunday School and Johnny had Scout duties. The family became conscious after all that it was a community asset and must put forth new effort to help to rehabilitate itself.

Sister Rhila Vitha illustrates our thesis in part in a recent letter. She says: "I was born and reared in Vienna, Austria, During my childhood I was very religious and used devotion. But later on, there came a time when I began to miss something. At that time I did not realize what it was, but now I know that what I missed was the opportunity to participate in church activities. I was tired of doing nothing but sitting and listening to the words of the minister and the sometimes beautiful music. As time went on I attended higher schools and developed the same ideas as most of my fellow students. We thought that only unschooled people needed a religion and that we could get along without any church or religion.

"At that time my mother joined the Latter-day Saint Church. This was a great disappointment to me. It was the first time I had disagreed with my mother, and I really could not understand her. She and the missionaries often invited me to attend the meetings, but I always found an excuse, and said that I was not interested in any religious meeting or service. A few months later the President of the Vienna district, came to our home and told us that he wanted to organize a Bee-Hive group and invited me to come to the next meeting. He also gave me a Bee-Hive Handbook and after I read it, I was convinced that the Bee-Hive plan was a wonderful help in the formation of good habits and in overcoming faults. And though I was not interested in religion at all at that time, I felt that I should not miss any opportunity to learn and to improve my character and to help others. Therefore I joined the Bee-Hive group where I soon made friends. With the passing of the time I learned more about the teachings of the Church and found that they were quite different from what I had been taught before and they seemed to be more reasonable. After investigating and studying the principles of the Gospel for one year I was ready to be baptized. And I can say that it was through the Bee-Hive work with its opportunities that I became interested in the Gospel, that now means more to me than any other thing in the world."

Latter-day Saints themselves know and realize that the continued and lasting devotion to the Church of its members is fundamentally due to religious conviction and a testimony of the Gospel and that religion pure and simple is the greatest dynamic force in the world. Still they are not unmindful of the fact that all human beings are subject to sociological and psychological laws, and that recognition and opportunity for self-expression and service extended by any organization to its members, make for interest and for devotion to its cause, and for the promotion of happy and abundant living. And they are grateful that their Church furnishes such opportunities.

—AMY BROWN LYMAN

PROGRESS OF THE SUNDAY SCHOOLS

Centennial Conference Address.

By ELDER GEORGE D. PYPER

IT is surely a great pleasure for me to meet with you this morning in this great Sunday School. I have just come from the North where I have visited a number of Sunday Schools in Denmark, Sweden and Norway, but as I went into the Sunday Schools there I found but few children, and I wondered if race suicide was being practised in those countries where I had been led to believe that children were numerous. I learned, however, that the three Governments required, in the summer months, that all children be taken to the country for six weeks, where they could enjoy the open air; and the Governments looked after their health. Never-



George D. Pyper

*Saying "thanks" for his Union
Jack at the Conference.*

theless, I found some good classes in the Sunday Schools there, as I did also in Germany. After President Grant left Berne, I stayed over and attended their Sunday School and visited the classes. They were doing good work and following the suggestions of the General Board as to Sunday School activity; that is, the members of of the class were doing the work, and not the teachers. Our idea is that the teachers of the class should be silent except to make things clear, and that the members of the class should do the work.

This morning, in testimony meeting, we heard two or three members testify that a little child had led them into the Church. I remember the story of a man, something like one brother this morning, who did not believe in God, man or devil, but his daughter went to the Sunday School. One Sunday as she passed through the room where he was sitting, he said, "Where are you going?" She answered, "I am going to Sunday School; won't you come?" He said, "No, you go your way and I'll go mine." The little girl turned to her father and said, "Daddy, which way are you going?" And as she passed out of the door that question stuck to his heart: "Which way am I going?" And so he got down on his knees, as our brother said this morning he did, and he prayed to the Lord, and the Lord gave him light and he became one of the greatest Sunday School workers in his church.

I remember one instance in our own Church that you probably have often heard of. There was a certain boy in the city where I lived, who went to Sunday School, but he got angry at the teacher, and ran out saying, "To the dickens with the Sunday School"—or something to that effect. A good Sunday School teacher went after him and caught him a block or two away and put his arms around him and led him back into

the Sunday School. The boy became a great man. He is President Heber J. Grant, who is with you to-day. The Sunday School teacher was George Goddard, who became a great Sunday School leader.

"A little child shall lead them."

Have you ever stopped to realize to the fullest extent that the Lord chose a little boy to open this last dispensation? Joseph Smith the Prophet was 14 years old. When the Lord himself pays attention to these little boys it does not become to treat them indifferently. Look after them. Train them, teach them as the Lord did Joseph Smith, until he was able finally to bring forth the Book of Mormon.

The Sunday School is a wonderful help in the Church. It has been assigned the teaching of the Gospel of Jesus Christ to all, from childhood to old age, and so I suggest that you get into the Sunday School. You are all supposed to be members.

In the beginning we had one teacher and thirty pupils. Richard Ballantyne was that teacher, and some of the family of your President here, Brother Joseph J. Cannon, belonged to that first Sunday School. It has grown until now we have approximately 335,000 members and 30,000 teachers—10,000 more than there were members of the Church when the people were driven out of Nauvoo. And so the Sunday School has grown in numbers. It has grown, too, in other ways. At first they had a little house which the teacher built himself. He dug his own trenches, brought down his own stone from the mountains, made his own adobes, and put a dirt roof on the house. He made slabs for the seats, put four sticks in the corners of the slab for legs, and the children sat on those slabs. Now we have comfortable chapels, you have Bibles and Books of Mormon, you have your quarterlies and your helps, and so we ought to progress in Sunday School work.

I do not wish to take up more of your time but I should like to do one more thing, with the consent of President Grant. I used to sing a lot—not much of late—but I feel that I should like to sing a song in England, and so I have a little song that was given to me nearly forty years ago when I was on a mission with Brother B. H. Roberts. We were in the city of Philadelphia, and I was doing the singing and he was doing the preaching. After the meeting a gentleman came up with a song in his hand. I had never seen him before. He said, "Brother Pyper, I would like to give you this little song, it is called 'The Waiting Time.'" And so he gave it to me and went out, I never saw him again; I do not know whence he came nor whither he went. I think it is the only copy that is printed. I have carried it around ever since and so if you will excuse the singer and take the little lesson that is in the song at heart, I will be happy this morning.

THE WAITING TIME

There are days of silent sorrow,
 In the seasons of our life;
 There are wild despairing moments,
 There are days of mental strife.
 There are times of stony anguish,
 When the tears refuse to fall.
 And the waiting time, my brother,
 Is the hardest time of all.

Youth and love are oft impatient
 Seeking things beyond their reach,
 And the heart grows sick of waiting,
 Ere it knows what life can teach
 For before the fruit is gathered
 We must see the blossoms fall,
 And the waiting time, my brother,
 Is the hardest time of all.

There are days of silent sorrow,
 In the seasons of our life;
 There are wild despairing moments,
 There are days of mental strife.

But at last we learn the lesson
 That God knoweth what is best,
 And with wisdom cometh patience,
 And with patience cometh rest.
 Yea, a golden thread is shining
 Through the tangled woof of fate,
 And we all should thank him meekly
 That he taught us how to wait.

For there comes an end to sadness,
 And there comes an end to strife;
 All our tears will turn to gladness,
 There will come eternal life.

HOW THE CHURCH HAS FARED IN BRITAIN

(Concluded from page 548)

ment has more than once investigated Mormon activities in its domain. At one time official praise was forthcoming. At no time has there been official censorship or disapproval.

Nearly 127,000 loyal British subjects have entered the waters of baptism in the United Kingdom at the hands of Mormon missionaries during the past century. They, with their faithful posterity, make up a very substantial percentage of the membership of the Mormon Church. They were not men without faith or without convictions. Most of them were devout members of other churches. A considerable number were preachers and ministers. This writer's grandfather was a Wesleyan Methodist minister in a seacoast town of eastern England. They gave up social prestige, friends, often livelihood, for their convictions. Men just do not do this sort of thing for anything that is less than all-compelling and undeniable in their hearts.

AUTUMN CONFERENCE SCHEDULE.

The following dates have been announced for the Autumn Conferences throughout the Mission. Times and places of meetings in the various districts will be announced in subsequent issues of the *Star*.

| | | | | |
|--------------|------------|-----------------|---|-----------|
| Irish - - - | Sept. 5th | Manchester | - | Oct. 24th |
| Norwich - | Sept. 12th | Leeds - - - | | Oct. 31st |
| Birmingham | Sept. 19th | Hull - - - | | Nov. 7th |
| Welsh - - - | Sept. 26th | Sheffield - - - | | Nov. 14th |
| Nottingham - | Oct. 3rd | Liverpool - - - | | Nov. 21st |
| Scottish - | Oct. 10th | Bristol - - - | | Nov. 28th |
| Newcastle - | Oct. 17th | London - - - | | Dec. 5th |

... And for this cause they have come—from the coal mines of Wales, from the heather-covered hills of Scotland, from the midland mill towns, from the shamrock countryside of Ireland, from the labyrinths of London-town, and from the sea-swept shores of all the Island Empire.

Some have come from material poverty to rise to material riches; some have left comparative ease to find penury and deprivation; some have remained as they were and as they are, to make their way still on British shores; some tossed on the seas; some walked the plains; some died before the journey was through—but all have found whatever price was asked and whatever cost was paid to be the greatest exchange of values this world has to offer, and that is why these men and women of a century's harvest in Great Britain have closely cherished the Gospel of Jesus Christ. Such has been the spirit of the men and women who have come from Great Britain.—From *A Century of Mormonism in Great Britain*.

The world-minded British Empire has harboured the activities of the Church of Jesus Christ of Latter-day Saints for a century. Here the Church has enjoyed its greatest success outside of America. Here, in this nation of many faiths, of many creeds and colours, there has been tolerance, protection, and a rich harvest of human souls.

Earlier in the century in the United Kingdom there was some suspicion directed toward a movement which seemed at first glance to have its interests outside the British Empire, but with such fears having been allayed, there has come a realization that the Church of Jesus Christ of Latter-day Saints has only one motive, and that, to bring all men, let them live under whatsoever flag they may, to a knowledge and understanding of the ancient faith restored through the Prophet Joseph Smith, which is the Gospel of Jesus Christ.

EVIDENCE OF DIVINE AUTHORITY

(Concluded from page 549)

A good sister said, "Ours is a marvellous Bishop." That Bishop was a worker in a mine—perhaps one who shovelled the dirt, one who is ordinarily called a "mucker." She said, "I live next to the meeting house, and I have seen him when the sun came up in the morning on a ladder painting that building."

A boy in that Ward had a serious accident. He was lying unconscious in a hospital 18 miles away. The father of the boy went to the home of the Bishop, but the Bishop was not there. The father paced back and forth nervously on the front porch until the Bishop returned.

The father said, "Bishop, my son has been unconscious for a long time. I wonder if you could go with me to administer to him?"

The Bishop, watch in hand, said, "I have not eaten yet. I have to go on shift in a little while, but I think I can make it."

The Bishop, with the authority of the Holy Priesthood, laid his hands upon the boy's head and gave him a blessing. When he had finished the boy immediately looked up into the face of the Bishop and said, "Bishop, the moment your hands touched my head I knew that I would be well."

He was healed by the power of God. May His Spirit and blessing and power be with us all, I humbly pray through Jesus Christ, Amen.

NEWS OF THE CHURCH IN THE WORLD

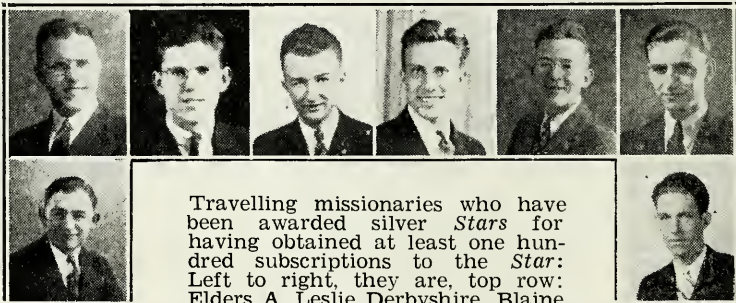
LOST to history for more than 80 years, the burial place of Parley P. Pratt, first editor of the *Millennial Star* and one of the original of the Council of the Twelve Apostles, has been located by Elder John W. Whipple of Stillwater, Oklahoma. Elder Whipple located the Pratt grave after a long period of research and consultation with early natives in the region of Van Buren, Arkansas, where the Apostle was murdered by a Dr. Hector H. McClain, May 18th, 1857. The burial place is located in a small, almost forgotten cemetery known as Sherman's Grave Yard, Near Van Buren, which was used originally to bury Civil War dead. Plans for the erection of a handsome marker for the long lost grave are being considered.

MUSICAL PROGRESS in America depends upon the activity of the amateur rather than the professional, stated Karl W. Gehrken, professor of the school of music in the Oberlin Conservatory at Oberlin,

Ohio, in a recent visit to Salt Lake City. "For that reason," he said, "I am much interested in what the Church is doing through offering a course of training for Church organists and choristers. It is that work which has brought me to Salt Lake for a short visit." Mr. Gehrken, who is author of numerous books on music subjects and was music editor for Webster's new international dictionary, praised the Church for the training it is giving a large number of amateurs to perform music for their own amusement and its accomplishments in raising the standards of music.

NEW ENGLAND MISSION, newest of the Church's missions will have as its first president, Elder Carl F. Eyring, professor at Brigham Young University. The new mission was recently created by taking the states of Connecticut, Rhode Island, and Massachusetts from the Eastern States Mission and Vermont, New Hampshire and Maine from the Canadian Mission.

SILVER STAR AWARDS.



Travelling missionaries who have been awarded silver Stars for having obtained at least one hundred subscriptions to the *Star*: Left to right, they are, top row: Elders A. Leslie Derbyshire, Blaine D. Fisher, Le Roy B. Skousen.

bottom are: Elders Clarence R. Silver and Bryant H. Croft.

THE MARCH OF TIME

March of Time No. 12, portraying the Church Security Plan and its operation will be showing at the following cinemas during September: *Empire*, Eastwood, Sept. 6th-8th; *Tivoli*, Grimsby, Sept. 6th-11th; *Scala*, Hucknall, Sept. 9th-11th; and *Theatre Royal*, Hyde, Sept. 13th-15th.

OF CURRENT INTEREST

A VIGOROUS PROTEST against the publication of certain cigarette advertising which conveys the impression that smoking is beneficial to athletes was recently voiced by 28 Kiwanis Clubs of the California-Nevada district of Kiwanis International. A resolution was adopted severely criticizing the action of certain tobacco companies for advertising their product with quotations and pictures of outstanding athletes, implying that the particular brand can be smoked without detrimental effect upon the athlete's wind and physical capacity and even in aid of their athletic accomplishments. It reads in part, "We believe that such quotations and forms of advertising are misrepresentations and are contrary to established facts, and are contrary to the teachings of qualified ath-

letic trainers and medical advisers, and we believe that such advertising is mercenary and unprincipled, and as fathers and as citizens we are emphatically opposed to anything designed to encourage cigarette smoking by young boys and girls."

A SKYSCRAPER now under construction in the heart of Moscow seeks to be the tallest in the world upon completion. The building will be known as the Palace of the Soviets, and is to be crowned by a huge statue of Lenin. The main room as planned, will be a grand hall to seat 20,000 persons, designed for sessions of the Soviet Congress. Rising more than 1,300 feet above the city, it will surpass New York's Empire State Building, which has 102 stories and is 1,248 feet tall.

FROM THE MISSION FIELD

Transfers and Appointments—

Elders M. Warner Murphy and A. Ferron Forsgren were transferred from London District to Nottingham and Bristol Districts, respectively, on August 16th and 18th.

Elder Arthur C. Porter was appointed Superintendent of Mission Sunday Schools on August 18th.

On August 10th, Elder Wilford A. Kowallis was transferred from Manchester District to London District and Elder John B. Hoge was transferred from the British Mission Office to the London District. On the same day Elder Victor Blaine Hart was appointed supervising Elder of Newcastle District.

Release—

Sister Elizabeth W. Cannon, daughter of President and Sister Joseph J. Cannon, was honourably released on August 13th to return to her home in Salt Lake City. She has laboured in the British Mission Office.

Doings in the Districts—

LONDON—The Southwest London Branch presidency was re-organized on Sunday, August 15th, under

the direction of District President Andre K. Anastasiou. Brother Samuel Hislop and his counsellors, Lewis H. Tarr and William H. Bickerstaff, and Branch Clerk H. G. Bickerstaff were released with a vote of thanks, and the following sustained in the new organization: Dr. John Bleakley, president; Elder King E. Beagley, first counsellor; and Brother Lewis H. Tarr, second counsellor. President Hislop will become a member of the new district high council.

At a baptismal service held at Southwest London Branch chapel on August 7th, Yvonne Natalie Doreen Skelcher of Brighton Branch and Doris Iva Dow of Catford Branch were baptized by Elder Alma J. Larkin and confirmed by Supervising Elder King E. Beagley.

"The Millennial Players," of Southwest London Branch M.I.A., will present an evening's entertainment entitled "Mixed Grill," on Thursday evening, September 2nd, at 8 p.m. It will be their first entertainment of the season, and will be presented in the Branch Chapel.

SHEFFIELD—A farewell social was held at Doncaster Branch on August 7th, in honour of Elder Julius A. Leetham. Elder Leetham, who has been branch president and has recently been transferred from the district, was presented with a cutlery set in appreciation of his work in Doncaster.

Doncaster Branch was re-organised on Sunday, August 8th, with the following sustained as officers: Elder Stanford J. Robison, president; Brother Frank Smith, first counsellor and secretary; and Brother Cyril Burton, second counsellor.

LEEDS—Members of the Bradford M.I.A. presented a programme at the Bradford Salvation Army, Central Corps rooms in Westgate, on Monday evening, July 26th. Those taking part were Sisters Florence Dennis, Florence Laycock, Hilda Jennings, and Brothers George Fearnley, Fred Laycock and George Pitts. The programme was part of a concert sponsored by the Salvation Army Band.

IRISH—Philomena Carolina Kathleen Brenner was baptized on Sunday, July 25th, by Elder Norman E. Weston at Seapoint, Dublin. The services were conducted by Branch President Herman Horlacher. She was later confirmed by Elder Ross S. Layton at the home of the branch president.

Two lantern lectures, "Forgotten Empires" and "Down Pioneer Trails," were given by Elders Weston and Layton at the home of Brother Henry Mogerley, on Monday, July 26th. A number of investigators and friends were present.

SCOTTISH—Friends and members from Glasgow, Westrigg, and Airdrie met together on the banks of Dumphellier Loch, Saturday afternoon, August 7th. The picnic was sponsored by Airdrie Branch M.I.A., and was climaxed by everyone receiving a box lunch.

BRISTOL—Under the direction of Brother Lester Forrester, a farewell social was held for Elder William R. Firmage at Bristol Branch, on July 20th. The evening was spent in community singing and country dances, followed by a programme and refreshments.

A baptismal service was held at Plymouth on July 25th, at which Magdaline Cater of Honiton was baptized by Elder Carl B. Bradshaw. She was confirmed by Elder Paul V. Strebel.

MANCHESTER—Over seventy members and friends of Rochdale Branch enjoyed a scavenger hunt on Saturday, August 7th. Brother Norman Woodhead and Sister Alice Beet were in charge of the affair, with the Millennial Chorus in attendance.

PERSONAL

MAKIN-STOKES — Handsworth Branch Chapel was the scene of the wedding of Sister Winifred Makin of Handsworth Branch and Brother Bertram T. Stokes of Kidderminster Branch, on Tuesday,

July 20th. District President Norman Dunn performed the ceremony. Brother Dennis F. Collins and Sister Hazel Dunn, were best man and bridesmaid, respectively.

DEATHS

GREGORY—Brother Charles William Gregory, oldest male member of Blackburn Branch, passed away on Monday, August 9th. He was 82 years old. Funeral services were held in the branch hall, under the direction of Branch President Herbert F. Taylor and Brother Walter Thompson. Interment was at the Blackburn cemetery. Brother Gregory has been a member of the Church for thirty years.

CRAIG — Sister Jane Hilsdon Craig, 85 year old member of Edinburgh Branch, passed away on Wednesday, August 11th, at the home of her daughter, Sister Peggy Redpath, of Edinburgh. The funeral was held in the home under the direction of Branch President John Houston. District President William Stout was in attendance. Supervising Elder A. Z. Richards, Jr. dedicated the grave in Comely Bank Cemetery.



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